तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Love me, Love my Dog

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Your first question was whether the devotee always speak the truth to everyone in all circumstances? The answer is yes, one should always speak the truth, but a qualified devotee will be able to speak the truth always very palatable to everyone so that it will sound pleasing even to his enemy — that is the art of speaking truth. Certainly we must speak the truth to all people, but how you say it, that is another thing, *satyaṁ gṛhyāt priyaṁ gṛhyān*. When you become a little more experienced in Krishna consciousness by preaching work and if you are sincere and serious to make progress in spiritual understanding, you need not have to worry yourself further because the truth will always be spoken by you in the proper manner. Krishna will give you that intelligence — you need not be concerned for it. Simply try to please Him always by your sincere service and chanting, that's all. Of course, for doing business with businessmen you have to lie business. Just like Krishna Himself, the Supreme Personality of Godhead, sometimes He also had to fabricate something in emergency situations. Although He made a promise not to interfere in the Battle of Kurukshetra, He was forced to break His promise just to save His pure devotee. So there is no prohibition that one should never tell a lie. For the business of carrying out our propaganda work it may sometimes be necessary. Krishna Consciousness means practical living, not something utopian or idealistic and vague. We simply do the needful, whatever pleases Krishna most, that's all. Gradually you will understand what it means to please Krishna and what it means to displease Krishna. That you will learn by studying our books and by engaging yourself in practical devotional service. In the material dealings there is always something undesirable, but even so you cannot give up your occupation. Just like fire is very pure, still there is some smoke [with it]. You cannot avoid it. All these things can be rectified when the result is offered to Krishna. Otherwise even though you may do very honest business, it has no utility whatsoever.

You have asked, "If a devotee has no appreciation for God but he has a little appreciation for a pure devotee, then what kind of devotee is he?"

If he has appreciation for a pure devotee then he must have appreciation for God. It is just like, "Love me, love my dog." If one simply loves the dog and not the master, then what kind of love is that? I have noted that in your country when friends meet and one friend has a dog with him, the other friend

next column ☞

first always bends down to pat the dog, by that he is very much appreciated by the dog's master and then friendly discussions can begin. It is something like that.

Your next question was regarding the neophyte devotee who is unable to even comprehend the existence of God, how then shall he ever become a lover of God? Therefore he has to be engaged in deity worship, and gradually you will have that sense. It is obligatory for the neophyte devotees to be engaged in deity worship. Even if he has no love of God, by following the regulative principles and worshiping the deity he will awaken that dormant love, and if you have got some faith in your spiritual master, by engaging in serving your spiritual master you will also come to the point of love of God:

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam

If one has appreciation for the spiritual master then he must follow the instructions of the spiritual master, and that means he is supposed to worship the deity in a certain way. It is not possible to love the spiritual master without loving God.

Your next question was about free will, whether we have it or not? If one is not intelligent enough to make decisions, then all decisions should be sanctioned by the spiritual master. Neophyte means no independent decisions, no free will. That means surrender. But when he is trained up then automatically he gets his freedom. Just like a small child can only eat things that are sanctioned by his parents, not by his own discretion. Free will is when the controller says do this, you can use your free will to do it or not to do it. You have got the power to not do it:

iti te jñānam ākhyātaṁ guhyād guhyataraṁ mayā
vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do. (B.G. 18.63)

Krishna asks, "Have you decided to fight?" "Yes, I have decided to follow Your order." This is free will.

You will find that many Vedic scriptures such as *Agni Purāṇa, Kali-santaraṇa Upaniṣad, Bṛhan-nāradīya Purāṇa*, and many others mention that the *mahā-mantra* is especially recommended for understanding God in this age of *Kali-yuga*. Haridasa Thakur chanted 300,000 names each day; that means sixteen names in the *mantra*, 108x16 or 1,728 names in each round of *mālā*. 300,000 divided by 1,728 comes to about 175 rounds on beads daily. And for us it is difficult to even chant 16 rounds! That is why Haridasa Thakura is "*nāmācārya*." We find information in *Caitanya-caritāmṛta* that both Lord Chaitanya and Haridasa Thakur were constantly absorbed in chanting the Hare Krishna *mantra*:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare ❁

— Letter to Yajnesvara Das. 2 January 1972.

The Washerman, the Weaver and the Florist

Part Two

In Garga-saṁhitā, *canto five, chapter ten, Narada Muni further elaborates on these three personalities.*

Maharaja Bahulasva asked Narada Muni, "Who was the washerman in his previous birth? Why did Lord Krishna kill him? Why did his spiritual effulgence merge in Lord Krishna's body?"

Narada Muni said, "O king of Videha, in Treta-yuga, in Lord Rama's kingdom of Ayodhya, as Lord Rama's spies overheard, this same washerman said to his wife, 'I will not maintain you, a sinner that returns at dawn from another's house. Ramachandra, who is greedy to enjoy with His wife, may continue to maintain His Sita, but I am not like Him.'

"Hearing from many mouths that the people were criticizing Him, Lord Ramachandra at once exiled Sita to the forest. Lord Ramachandra had no wish to punish him, and in due course this person became a washerman in Mathura at the end of *Dvāpara-yuga*. To stop his blasphemy, however, Lord Krishna killed him. Then the Lord, who is an ocean of mercy, gave him liberation.

"O king, now I have spoke to you Lord Krishnachandra's very wonderful pastimes. What more do you wish to hear?"

Maharaja Bahulasva replied, "O best of sages, in his previous life, who was the weaver that received from Lord Krishna a transcendental form like His own?"

Narada said, "In his previous life he was a weaver in Mithila City. A great devotee of the Lord and an expert weaver, on King Siradhvaja's order he made very fine garments for Rama and Lakshman to wear on Lord Rama's wedding day. When he saw Rama and Lakshman, who are more handsome than millions of cupids, the noble-hearted weaver became enchanted. In his heart he desired, 'I wish I could make garments to place on Their limbs with my own hands .'

"In His heart the all-knowing Lord Rama blessed him that his desire would be fulfilled in Bharata-varsha at the end of *Dvāpara-yuga*. By the blessings of Lord Rama he took birth in Mathura City. He personally dressed Krishna and Balaram, and he attained a transcendental form like Theirs."

Maharaja Bahulasva then asked, "O *brāhmaṇa*, what pious deeds did the florist Sudama perform that handsome Krishna and Balaram personally came to his home? Please describe that to me."

Narada Muni said, "In Kuvera's beautiful Caitraratha gardens there was a florist named Hemamali. He was peaceful, generous, and devoted to Lord Vishnu. He associated with saintly persons. He worshiped Lord Shiva to attain the company of Lord Vishnu. For five thousand years he daily took three hundred lotus flowers, placed them before Lord Shiva, and bowed down. Lord Shiva, who is an ocean of mercy, was very pleased. One day he said, 'O intelligent florist, ask for a boon.'

"With folded hands, bowing before Lord Shiva, circumambulating him, and standing before him with his head bowed down, Hemamali spoke, 'By your blessings may I be able to see with my own eyes the perfect Supreme Personality of Godhead, Lord Krishna, enter my home.'

"Lord Shiva said, 'O noble-hearted one, at the end of *Dvāpara-yuga*, in Bharata-varsha, in Mathura City, your desire will bear fruit. Of this there is no doubt.'

"By Lord Shiva's blessings, at the end of *Dvāpara-yuga* the noble-hearted Hemamali was born as the florist Sudama. To keep Lord Shiva's promise, Krishna and Balaram entered Sudama's home." ❀

True Follower of Guru

Sri Srimad Gour Govinda Swami Maharaja

The teachings that are coming through our *paramparā* are true, they are coming from Mahaprabhu. They are our *sadācāra*, our regulative principle. They are law for all humanity. This law, this *sadācāra*, has come down to us through *paramparā*. If we disrespect it, if we don't execute it in our life, if we add any deliberation, if we twist it, then we will become offenders. We will commit offence by not obeying the orders of guru, *nāmāparādha*. Then we will be far away from the lotus feet of our guru.

If in order to execute, to obey the order of my guru, it is needed to become very proud, I will never hesitate to become very proud. If it is needed to become an animal, I will never hesitate to become an animal. If it is needed to go to hell for guru, I will never hesitate to do it. That is how to execute the order of the guru. That is how to become a true follower of guru. I will never hesitate to do it. I will never hear from anyone but my guru. Those who are saying something different from this teaching coming down through bonafide *paramparā*, from Mahaprabhu — we will never listen to them. If somebody says something different, then like Bhimasen, with my fist I will crush it. I will destroy it. I will defeat it. I am so proud. With just one speck of dust from the lotus feet of my guru, crores and crores of people of this world will be delivered. You should understand how powerful one little speck of dust of my guru's lotus feet is. There is no such a scholar as my guru. I will never accept anyone else as a scholar. There is no such teachings as those that my guru has imparted to be found in any human being, or in any demigod. No one else can give such teachings. There is nothing in this world that is as heavy as a tiny speck of

dust from the lotus feet of my guru. This is the follower of true *paramparā*. I am following such *paramparā*. ❀

— From a lecture given in Bhubaneswar on 7 April 1992.

Advaita's Blessing

Caitanya-bhāgavata, madhya 6.168-170

Purport by Srila Bhaktisiddhanta Saraswati Prabhupada

vidyā-dhana-kula-ādi tapasyāra made
tora bhakta, tora bhakti ye-ye-jana vādhe

se pāpiṣṭha-saba dekhi' maruka puḍiyā
ācaṇḍāla nācuka tora nāma-guṇa gāñā

advaitera vākya śuni' karilā huṅkāra
prabhu bale — 'satya ye tomāra aṅgīkāra'

[Advaita Acharya said to Sri Chaitanya Mahaprabhu:] "Let all the sinful people who are proud of their education, wealth, high birth, and austerities, and those who place obstacles in the path of Your devotees and Your devotional service, burn to death, and let all others, including the dog-eaters, dance while singing Your holy names and qualities." Hearing Advaita's statement, the Lord roared loudly and said, "Whatever You say will be fulfilled."

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PURPORT

"Pride born of education, pride born of wealth, pride born of high birth, and pride born of austerities, all originate from the false ego, which is the source of all inauspiciousness. Only those unfortunate envious people who are ignorant of the glories of the devotees and the characteristics of devotional service are puffed-up with the pride of their respective education, wealth, high birth, and austerities. They put obstacles on the path of the devotees and their devotional service, so their hearts are naturally inclined towards sinful activities.

"Let these sinful people who become envious on seeing the devotees of this world and their extraordinary devotional service burn to death. And let Me have the pleasure of seeing these envious proud persons' hearts burn on seeing the enthusiastic dancing of the dog-eaters and other condemned and neglected persons who joyfully introduce themselves as followers on the path of *prema-bhakti*." Lord Gaurasundara approved these statements of Advaita.

— English translation of *Śrī Caitanya-bhāgavata* by Sri Bhumipati Das. Edited and published by Sri Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan.2001.

Primary and Secondary Purposes for Mahaprabhu's Appearance

Srila Lochan Das Thakur's Śrī Caitanya-maṅgala

āpane āpana-rasa kare asvādana
mukhya ei hetu kathā śuna sarva-jana

Everyone please listen to these words: To taste the nectar of love for Himself was the Lord's primary purpose in coming to this world.

jīva-uddhāraṇa-hetu gauṇa kari māni
ei hetu avatāra bali śiromaṇi

To deliver the conditioned souls was His secondary purpose. For this reason He is known as the crest jewel of all *avatāras*.

saba avatārāvali dehete prakāśa
saba avatāra saṅgī — saṅge saba dāsa

All of the *avatāras* are manifest in Mahaprabhu. All of the *avatāras* are His associates and servants. ❀

— *Madhya* 1.50-52. Translated from the Gaudiya Mission edition. Calcutta1991.